

Point Three



The Toc H magazine
May 1982 10p



Point Three

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Letters and articles are welcomed and should be addressed to the Toc H Editorial Office, 1 Forest Close, Wendover, Bucks HP22 6BT (Telephone: 0296 623911).

Opinions expressed (including the editorial) are those of the individual contributors and not necessarily those of the Toc H Movement.

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Toc H seeks to create friendship and understanding among people of all backgrounds and beliefs. Local group activities range from holidays for the handicapped and children's playschemes to arts festivals and even bird watching. Toc H is short for Talbot House – the soldiers' club in Belgium founded by the Reverend 'Tubby' Clayton in 1915. Today Toc H provides opportunities for people to test the relevance of practical Christianity and we welcome anyone who would like to give us a try.

Members accept a four fold commitment:

1. To build friendships across the barriers that divide man from man.
2. To give personal service.
3. To find their own convictions while always being willing to listen to the views of others.
4. To work for the Kingdom of God.

This magazine, which acts as a forum for ideas about Toc H and about the world in which we live, takes its title from the third of these Four Points – to think fairly.

Cover picture

Two year old Caroline Ellis and 72 year old Gus Tovey appeared earlier this year in the 25th anniversary performance of the new Addington Toc H 'Lamplighters'. These performances are taken round mental hospitals, old people's homes and centres for the handicapped in S London and the S Home Counties.

Photo: Croydon Advertiser

Personal View

Have you noticed how often we call for 'strong leadership' when things seem to be going badly? But strong leadership involves making decisions that will not be universally popular. When they are made, those of us affected by them are quick to forget the phrase 'strong leadership' and to re-christen it 'dictatorship' or 'lack of consultation'. We all seem to want our elected leaders to act strongly so long as their action does not affect us.

I am writing this piece in March, when the Archbishop of Canterbury has just given an address on religious education. Since 1944, religious education and a daily act of worship have been compulsory in state schools. Nowadays, this practice is disliked by some – including some teachers, head teachers and other educationalists – and it is known that many schools do no more than pay lip service to the law. Dr Runcie appears to have spoken firmly but so far I have seen little press coverage. The Times gave it a first leader and this produced ritual responses from the main secularist groups. No doubt others will give their views in time. What interests me is whether Anglicans and other Christians will accept and follow the strong leadership so many have been demanding and which the Archbishop is now offering.

Dr Runcie is clearly concerned about the drift of many Christians into what we once called 'indifferentism' – the idea that all religions are equally true (or untrue!). The Times effectively quoted Gibbon's description of the Roman Empire in decline, with its countless cults that 'were all considered by the people as equally true, by the philosophers as equally false and by the magistrates as equally useful'. The Archbishop talked of a 'credal smorgasbord' – seeing Christianity as just one dish out of many, all of them equally nourishing (or poisonous!) and choice among them being simply a matter of one's personal taste. Let's show our children all of them – Christianity, Marxism, humanism and the rest – so that they can try them out for taste and texture. After all, the only point of any of them is to enable us comfortably to serve the modern god of community relations. As Dr Runcie pointed out, this view of religious teaching is as false and as condescending as the Victorian view that it was only a powerful device for preserving the existing social order. Social orthodoxies change but our continuing error is to see our faith only in terms of serving whatever the current social creed may be.

The Archbishop was clear that the classroom is not the place, nor school days the time, to seek converts or to demand commitment. But our children should be taught what Christianity really claims for itself (including its universal claims) and that we are taking our faith seriously only when we are clear that sooner or later commitment must come. Dr Runcie has long encouraged inter-faith dialogue. In his address, he pointed out that we should not merely accept but positively welcome the richness of the diversity of our multi-cultural society. But that is not to deny that Christ's significance is for all men. We can share fully in inter-faith discussions only when we understand clearly what our minds and our faith tell us of the permanence and the universality of what Jesus was, and did, and said.

The Times leader writer spoke of this address as calling a halt to the 'long, apologetic retreat of official Christianity'. Certainly, Dr Runcie seems to view with distaste the concessions made by easy going Church leaders over the years to every passing liberal fashion. It seems that he is out of tune with the current fashion of seeing Jesus of Nazareth as (in Malcolm Muggeridge's memorable phrase) 'no more than the Hon Member for Galilee South'. At least he is giving a strong personal lead in some very controversial areas. Will we – especially those of us who have been calling for strong leadership in the Church – accept that lead?

Toc H is not exempt from our human weaknesses. Ever since I have known this Movement, I have been hearing pleas for stronger leadership. Last year, following our first 'resources' tape, I had many letters urging that this was what we needed: indeed one experienced and distinguished member wrote to say that only the quick appointment of a 'supremo' prepared to take the firm decisions needed could save the Movement! Well, your Central Executive, charged to manage the Movement through 1982, has started to take some decisive action – to lead, in fact. Each of their decisions has been reached in the sure knowledge that it would be unpopular with some members and groupings of members. I have been saddened to see that some of these groupings have reacted by challenging the Executive's right to carry on their management role; indeed, in some cases to argue that any decision intended to bring about change, any decision that may hurt or upset someone, should be deferred until those who don't like it can stop it. I have been disappointed, though not surprised, that this reaction comes sometimes from members who were themselves calling for strong leadership right up to the time when decisions were taken that affected them. It seems to be part of our nature that we are ready to accept almost any general statement up to the point where its implications for us are spelt out.

I do hope that the Archbishop fares better!

St Mungo Community Trust

by Gregory Slay

It has only been in recent months that I have learnt how really distressing it is to be unemployed and homeless in Britain in the 1980s. I do not speak from direct personal experience, but from a short distance away – for I am working in and amongst the homeless in London.

The majority of the homeless and destitute in London (and, for that matter, in most of our major cities) no longer conform to the stereotype of the tramp or the alcoholic – an image which is often pressed upon us by the media. So who are the homeless then?

The homeless person these days tends to be the unemployed man in search of work, not only to support himself, but also often a family as well. They are men of all ages and all skills, and many have drifted to London from the regions, from Scotland and from Ireland. What they share is a common situation of unemployment and, because there's no money coming in, homelessness: the acquisition of accommodation is both a demoralising and extremely expensive business.

There are many thousands of such people in London each day of the week, chasing perhaps only 50 jobs. In addition to these people are those who are homeless for some other reason, such as the meths drinkers and drug addicts; those with psychiatric or emotional problems of some kind, who have been ditched by their families; and those, particularly the



young, who have run away from home. Taking all these groups together, we have the makings of a major scandal, which takes on even greater proportions when one considers the lack of concern expressed by those in the political arena. For all these men and women share a common view that society has discarded them, like an old newspaper, and that they carry the world on their backs. This sort of attitude is particularly prevalent amongst the young who have been disappointed not to find the streets paved with gold. The organisation I work for, the St Mungo Community Trust, is a non-religious registered charity which was set up in 1969 to provide some form of immediate help for those sleeping rough on London's streets. A Soup Run was instituted which provided, at no cost to the homeless, hot soup and tea and a chance to have a chat with someone. Staffed entirely by volunteers, the Soup Run commenced at midnight at Waterloo Station and continued to work throughout central London finishing around dawn 'under the Arches' at Embankment Station (Charing Cross). In this way over 300 people could receive some attention each night.

We have one Soup Run vehicle and a core team of about 20 regular volunteers, who together can ensure that the Soup Run is provided on a nightly basis: we are the only organisation to provide such a regular service as this. The Trust relies entirely on subscriptions from the general public to maintain the Soup Run since there is no statutory funding available for a problem which, officially, doesn't exist

As I mentioned earlier, there are few jobs available for anyone in London, especially if they are homeless. This is not to say of course that jobs cannot be found – and, indeed, several people that live by sleeping rough have got fairly

respectable jobs. The most easily obtained jobs, if one is homeless, are those in the casual work line, such as kitchen work and portering, in which the work is available on a day to day basis, and in which the pay, like the work, is menial. And yet the demand for such jobs is extremely high with as many as several hundred chasing as few as 10 or 20 jobs each day.

Most homeless people make a beeline for Charing Cross when they want to find somewhere to sleep through the nights. They start gathering here as early as 6 pm, and when our Soup Run van arrives, around 3 am these days, there are often up to 150 men and women attempting to sleep here, hidden under misshapen piles of cardboard boxes and plastic sheeting, waiting for the soup van. For some we will be able to offer more than just a cup of soup: for some it may be possible to offer a bed at one of the night shelters that exist in London. We refer people to two shelters directly from the Soup Run.

In the long term, we try to build up deep, trusting relationships with some of the homeless men and women, and can then help with finding a more secure footing in life. For the young, our best advice is directed to them straightaway: go home, for there is nothing for them in London.

Taking an overall perspective, there is a limit to what St Mungo's can provide: we can barely scratch the surface of an ever increasing problem. The same applies to the other non-statutory organisations in this field. In the months and years to come, however, we will continue to provide the best service we can.

If you would like to know more, please contact the Administrator at 53 Moore Park Road, London SW6 2HP. Tel: 01 736 8646.



Round and about with Scott Shaw

Anstey mean business — £500 worth!

The Family is rallying round. In Leicester, Anstey Men, Women and Impact Branches will be holding a special activity week in October to raise money for the Family Purse — they hope at least £500.

This isn't wishful thinking. Last year, says John Silvester, they raised £510 for the Leicester Association for the Disabled. Well done Anstey. Perhaps you could give us a progress report on your preparations.

Toc H is still popular down on 'the farm'

Here's a long service story from Ruislip, where the Men's Branch have been running a boys' club since the war.

Based at the Toc H premises at Manor Farm, it caters for older teenagers and offers billiards, snooker and table tennis. Len Prentis, our correspondent, says they have also had football and cricket teams when skilled organisation is available; they've also raised funds with jumble sales, when younger people can be found to organise them.

Why not try an experiment, Len? Just drop the youngsters in at the deep and let them organise their own events and see how they get on: they could surprise everyone — including themselves!

How Alice breaks the colour bar

'Look round here. How many black or coloured people have we got in this assembly? How many black or coloured people have we got in our Branches?'

So asked a speaker at Central Council last year. All right — what is Toc H doing to break down one of the biggest barriers of all? Perhaps we can learn something from Alice Welford of Exmouth.

Families from more than 60 countries have met regularly in the East Devon Overseas Club, started in 1963 by Alice. It exists mainly for wives of postgraduate students at Exeter University, feeling lonely in a strange land.

Let Alice take up the story: *'At present we have wives from Sudan, Egypt, Saudi Arabia, Malta, Jordan, Bangladesh, Zambia. . . Last autumn we had a very attractive black girl from South Africa who had not mixed with white people before coming to England. . .'*

'We meet only monthly but I visit them all at least once in between our

gatherings, and every year we have a coach outing for them and their friends. Where it has been possible Toc H Branches have given us tea on these occasions. The British Council now support us financially and this is a great help.

'It's a good project. Not only has it enabled these young wives to get to know each other, it has been good for us too! We have learnt a lot about other ways of life and their faiths. We have a lot of fun too. And we try to help them with any problems. . .'

'I had quite a long letter from Mudawiy Al Barrak at Christmas who returned to Saudi Arabia in the autumn. I see I have forgotten to mention that we have a Russian girl; she married a black Ghanaian doctor who is now working in Devon! I also had cards from Iceland, Hong Kong, and Malaysia. . .'

'At present we have only one family from Bangladesh. Shonah Chowdry doesn't yet speak English but her husband is very fluent. He joined us at our coffee morning last August and wanted to know what the difference is between the Islam God and the Christian God, and followed that up by asking about Catholics and Protestants in N Ireland.'

Alice Welford's imagination is an example to us all. Who will follow that example?

Life after retirement — thanks to Toc H

Many retired people don't die of old age — they probably die of boredom. You could say, then, that the Retired Men's Club, near Iford, near Bournemouth, is a life saver.

Started by Bournemouth and Christchurch Branch, it is quite independent and boasts an attendance of more than 20 when it meets on Wednesday afternoons. Our correspondent, Reg Collins, is President and some of the older Toc H members also belong.

At their 10th AGM, they reported the finances were healthy and commented on the happy atmosphere. Sounds just like a Toc H Branch! One question however — what about the retired ladies?

'Swish' and 'Vista'

When two Hertfordshire Branches decided to celebrate the result was a new Toc H 'baby'.

St Albans Women, who had just

celebrated their 50th anniversary, joined with Marshalswick Joint Branch to put an article in the local paper. This produced some enquiries and encouraged them to take over an unused shop near the city centre. With the Toc H display panels, photos of local projects, Toc H books and *Point Threes* in the window, plus a repeating slide display, the women 'manned' the shop continuously.

Many people showed interest, especially some young apprentices, who were invited to the home of a Branch member, where staff man John Burgess spoke to them.

As a result, three youngsters decided to join local Toc H projects — at a mental hospital in St Albans and a playscheme in Luton — with the permission of their training officer at British Aerospace in Hatfield.

A new group was formed — Toc H Volunteers in St Albans, or VISTA — and was attended by 10 young people and members from the two Branches. A nice touch — rather than meeting in a Branch room they got together fortnightly in a member's house.

Their first event was a Jimmy Savile/Toc H Mini Handi Dance in February. This was a big success, with 40 handicapped guests and 130 volunteers, well exceeding the normal ratio of two volunteers to each guest. Volunteers came from five local schools to help with the refreshments and made the evening go with a swing.

All this cost money and VISTA raised £160 with just one event — appropriately, a sponsored wheelchair push.

VISTA have now joined with SWISH (Something Wonderful in Stevenage and Hitchin) to arrange a holiday at Port Penrhyn or Weirside for a group of local mentally handicapped youngsters.

Keeping right up to date with developments in the Movement, four members of VISTA attended a South East Region volunteers' training weekend at Cuddesdon, which included training for key people who will, it is hoped, play an important part in the Movement's future.

Meanwhile, back in St Albans, the two Branches that started it all had a three week display in another shop, getting six more recruits for VISTA and four more for themselves! Looking forward, they are planning weekend projects and hope to have another Mini Handi Dance in the autumn. And it all started because a Branch was glad to be 50 years old!

Welcome

The following Branches elected new members during March.

- 7 - RHHI (j)
- 4 - Glastonbury and Street (j)
- 2 - Brandon (w), Cardiff (j), Hartley Wintney (w), Thurrock (j)
- 1 - Bala (w), Bideford (j), Biggleswade (w), Burraton (w), East Worthing (w), E C & Tower Hill (j), Gorleston (w), Hythe (j), Mablethorpe & Sutton-on-Sea (j), Netherton (w), Rushden (m), St Albans (w), Skelmorlie & Wemyss Bay (j), Uckfield (w), Willenhall (j).

A warm welcome to 35 new members

Taking to heart: Calling to mind

by Margaret McGettrick

Taking to heart the compass point 'to build bravely' is something we all try to do, but do we remember to call it to mind when we need it?

A small group of us were having a lunchtime meeting one day - a discussion on the meaning of 'building bravely'. We had agreed that one meaning was 'growth' - 'building' ourselves or others up to be what God meant us to be. Then, each member of the group was asked to share an experience of 'being brave'. Simon, a black member of long standing told us of the following. As he was returning home to Soweto late one night he came across a fight. A black youth was being beaten up. He called to mind the direction to 'build bravely'. He interpreted the 'building' as 'building up' and saw it as his duty to teach those youngsters an alternative to solving their disagreements by violence. He wanted to help them to 'grow up'. He stopped his car, and managed to intervene to stop the fighting, a course of action which involved considerable risk to himself. He then

For your diary

Woking (formerly Men's, now Joint) Branch are celebrating their 50th birthday on 23 July 1982.

We invite former members and friends of the Branch to our celebration on 23 July at Christ Church Hall, Woking at 7.30 pm. Adrian Dudman, who joined Toc H in Woking, will be our guest speaker.

Replies to: Mrs E E Thorp.
28 Davos Close, Woking, Surrey GU22 7SL.

Getting to Grips with Brandt

Cuddesdon House - 4 to 6 June

A weekend conference to explore the relationships and interdependence between rich and poor countries.

What are our links with the Third World?

Why can't we just get on with solving our own problems?

Has the Brandt Report been ignored and forgotten?

What did last October's Mexican summit achieve?

What can Toc H contribute to international issues?

We shall be examining these and other questions with a mixed programme of presentation, discussion and practical exercises.

Speaker: Mr Evan Luard, consultant to Oxfam on the Brandt Report, MP for Oxford 1966-70, 1974-79.

Presentations: Mr Peter Davis, Head of Oxfam's Education Department.

Cost: Friday evening to after lunch on Sunday - £19.

Applications together with a £5 non-returnable deposit, to David Currant, Toc H Centre, Cuddesdon House, Cuddesdon, Oxford OX9 9HB.

called a meeting for the following evening over which he would preside and all viewpoints could be put forward. This he did as promised and a satisfactory solution was found. Everyone went home satisfied with no further recourse to evidence.

The rest of us were speechless and humbled, for what better illustration

The Toc H Summer School

Church Hostel, Bangor, N Wales
Mon 28 June - Sat 3 July

Theme:

Toc H and The Changing Society

Main Speaker:

Tom Gulliver

(Toc H Research Adviser)

Other speakers include Revd Barry Morgan (Warden, Church Hostel) and Emlyn Sherrington (University College of North Wales).

The week will include a full day tour of Snowdonia including a visit to the Ffestiniog Power Station, Blaenau Ffestiniog, Gwynedd.

Copy of Programme and all details from:

Cyril H Carrier, 367 Hungerford Road, Crewe, Cheshire CW1 1EZ.

Tubby Clayton

On September 25 at 3 pm in All Hallows Church we plan a Service in Thanksgiving for the Life and Ministry of Tubby. It is ten years since he died. In order to make this a special occasion the Trustees of the Tubby Clayton Fund feel it is appropriate that we celebrate together with the Ordinands and those in the early years of their ministry whom we have been able to support with the money given in Tubby's memory. It is a positive expression of the work that has been done. The Ordinands will have their annual gathering in the earlier part of the day. The Preacher at this Service will be The Prebendary Austen Williams, CVO, Vicar of St Martin's-in-the-Fields, and of course well known to many in and out of Toc H. I warmly invite you to come to this Service but regret numbers have to be limited. If you would like a ticket please apply to me. It will have to be first come first served.

Revd John Hull

could there be of Toc H in action. It's all there isn't it? Loving widely, thinking fairly, building bravely and witnessing humbly, Toc H in a nutshell.

I felt humbled at Simon's story because I know that in the same situation I would not have 'called to mind'. I would have driven away as fast as possible. What would you have done?

From the Director

by Ken Prideaux-Brune



The power of small Christian groups to make the world a more human place; the need for lay Christians to take initiatives unshackled by clericalism or inherited structures; the importance of 'earthing' Christian faith in practical action; the need to discover or rediscover forms of spirituality that will be helpful to people today – these are some of the primary concerns of Toc H and they are concerns which we share with many other Christian communities and groups. Such groups have now come together to form the National Centre for Christian Communities and Networks (NACCCAN to its friends).

This new Centre will provide a focus for the common concerns of these varied groups and hopes to be able to help them work together towards the renewal of the Church. It includes within its membership some of the traditional religious orders; long established bodies, such as ourselves, who share a conviction about importance of the Christian

understanding of the nature of community; and a wide variety of more recently formed groups which have come into being as an expression of this understanding of community. We have much to learn from each other and can draw strength from a developing partnership. I believe that the formation of NACCCAN is one of the signs of hope in the Church and I am sure that Toc H has much to gain and to give through membership of it. I am delighted to have been asked to serve on the NACCCAN Management Committee. I hope that some Toc H members will consider becoming Associates of the Centre as a way of supporting and keeping in touch with its development. You would receive, among other things, its excellent quarterly magazine, *Community*. NACCCAN is at Westhill College, Selly Oak, Birmingham B29 6LL.

* * *

A few weeks ago Branches received, in a mailing from Wendover, a leaflet suggesting ways in which Branches and other local Christian groups might help with the frightening, and growing, problem of unemployment. The printing and distribution of these leaflets was paid for by a charitable Trust as part of its contribution to meeting the problem. I hope that you will think about ways in which you can help, either alone or in partnership with other local groups. I was particularly glad recently to have the chance of seeing something of a very imaginative Youth Opportunities Programme scheme in Nottingham, to which Toc H has been able to make a small contribution through John Perkins House.

Briefly, the trainees on this scheme undertake painting and decorating jobs for elderly people in the inner city area in which it operates, and they also undertake a variety of 'good

neighbourly' jobs in the area. What particularly struck this visitor about the scheme's management committee was the depth of care, both for those local people whom the scheme helps and for the trainees themselves. There is also a clear recognition of the importance of the relationships between the trainees themselves and the committee is, for this reason, seeking the funds to take the whole group away for a long weekend at the Poachers' Den. This is a small scheme employing just five trainees – shortly to be increased to 10 – but size is no measure of value. The value of this scheme seems to me quite clear.

* * *

During the past month I have been privileged to take part in two Cuddesdon weekends on the subject of prayer and meditation. The first brought together a small group of young members to share with each other some of those 'moments of awareness' which for them had been pointers on the spiritual road that they had travelled so far. The group was there to share and to learn but also to plan a similar weekend for a larger group next year. This is part of the process of ensuring that young people coming into the Movement understand the implications of the Fourth Point; but the weekend was just as valuable to us old-stagers.

The second weekend, a prayer and meditation in the Christian and the Hindu traditions, attracted a full house, which was in itself an encouragement. We received profoundly helpful contributions from our own Bob Knight and from Swami Bhavyananda. The whole weekend was characterised by openness and a willingness to learn from one another.

Both of these events were indeed, for this participant at least, times of re-creation.

Photo: Peterborough Evening Telegraph



Peterborough Toc H passed part of the money raised at this year's Cathedral Carol service to the city's Hospital at Home Friends' Group.

Photo: David Howe



Barnet, Whetstone and Finchley's Toc H Housebound Club held their annual party in February after two earlier efforts had been halted by severe winter weather. Seated here with the Mayor of Barnet is 94 year old club member Amy London. Club chairman Myrtle Nash is in the background.



Photo: Peter Kay

The picture was taken during Llanarmon's 1981 'Hill Skills Adventure Holiday'. Helped by trained climbers, the children were encouraged to scale the rock face at Maeshafa, near Mold.



Photo: N Wales Chronicle

A young visitor learning climbing skills on the walls of Port Penrhyn.

Working Together by Cec Griffiths

When I was a young man in Toc H, the term 'corporate jobs' used to crop up frequently: what was there to be done in the community, and how could Toc H best achieve it? In those days we used to undertake decorating jobs for the infirm and gardening jobs for people who were no longer young; hospital library jobs, entertaining boys who were confined in Borstal establishments, and other jobs which we were able to accomplish because we had the wind and the muscle power. The same can no longer be said for the majority of members. So, some time ago we began looking round for a job which would benefit some members of the community and which we, who were fast becoming geriatrics ourselves, could manage. Most of us had cars, and we knew of several elderly and infirm people who would be able to get out only if it were possible for them to be transported. The final link in the chain was the venue; and Toc H establishments in various parts of our area was the answer.

It was after we in Cheadle Hulme Branch had been doing this 'Toc H job' for some years that I met Bob Harvey of Llanarmon-yn-Ial Branch at Cuddesdon House. A chance remark led to Bob's inviting me to take a party of elderly and infirm guests to Llanarmon for tea one Saturday afternoon in the summer, and after some debate the members of Cheadle Hulme Branch accepted this

kind invitation, first making arrangements to visit Llanarmon-yn-Ial on a meeting night to discuss the arrangements. The distance from Cheadle Hulme to Llanarmon is 60 miles, and it will be appreciated this is no simple journey. It was on a cold wintry February night, when the snow was still lingering in the Welsh hills, that we first made contact with this quaint sounding Branch of Toc H. Any doubts we might have had about whether this was the right thing to do were soon dispelled by the warmth emanating from the small building which had once been a cow byre, but in which now burned a bright fire to welcome us; and the spirit of the members themselves even outdid this warmth of the fire.

Four months later, on a bright and sunny June day, ten cars set out bearing their loads of men and women who had once been able to play their own part in service to the community, but who now were bright eyed because someone had troubled to consider them worthy of a little consideration. After a pleasant meander through the lanes of Cheshire and Clwyd, we finally arrived in time for tea at Llanarmon-yn-Ial — a tiny village nestling in the Welsh foothills, in most beautiful surroundings. When we arrived we found not only the members of the Branch waiting for us, but also their wives and children. The small Branch room had been transformed into

a banqueting hall and the table running the whole length was groaning with home made delicacies of every imaginable variety. Much more, the welcome given to all of us by the wives and members of Llanarmon-yn-Ial was so warm that we felt we had been friends all our lives. We were treated to a history, geography and Welsh language lesson all rolled into one by Amos, whose energy, keenness and fondness for Toc H will ensure that Toc H will be alive wherever he is. We were told to come again whenever we could — there would always be a welcome for any of us; it was a pleasure to have had us — and many more such phrases. No wonder the Welsh people talk about the welcome they keep in the hillsides and the dales — we in Cheadle Hulme have witnessed it, and we certainly can witness to its sincerity.

So here is another example of one Branch teaming up with another to serve the community in a manner which gives pleasure all round, and which is well within the capability of members who are no longer young. The gratefulness of the guests was observed in their faces, and this was indeed thanks for all who took part in this very worthwhile task. We have said 'thank you' to Llanarmon-yn-Ial already but through the pages of *Point Three* we should like perhaps to sow the seed of an idea in the minds of other Branch members who might wonder what kinds of 'corporate jobs' are still available to them. Here is a way in which friendships can be made and cemented between Branches as well as serving the community.

Open Forum

The Marks

Without entering into the considerable argument as to whether the CEC's conclusions about the way forward for the Marks, as reported by the Director in your March issue, are right or wrong, I would like to comment on their intended method of implementing them.

Briefly they have concluded that the residential experience of Toc H should be continued; the present Marks are too large and are unable to fulfil their objectives; smaller units are the answer.

They intend to close and sell the present Marks; set aside the proceeds for the future residential experience; look around for future leaders and groups of people interested in living together in the ambit of Toc H but in smaller units; purchase these smaller units wherever required.

This plan seems to me to be rather dangerous as it is too risky, untested and irreversible. It also comes at a bad time commercially speaking as the market at present favours buyers and not those intending to sell. Surely it would make more sense to test the validity of the CEC's conclusions before risking all the Marks.

The following scheme would appear to be far more sensible commercially and more humane. Each Mark should be given a chance to prove the CEC wrong and that they can fulfil the objectives laid down by Ken in his article. Given time to implement changes to their present Homes, the Marks may be able to do just that. The Movement has the resources to purchase one such 'mini'-Mark and thus, given time, to prove that the CEC are correct whilst giving time to each of the present Marks to prove themselves. The idea can thus be properly tested. Then in say five years, if the CEC are correct, Toc H will have one successfully run mini-Mark and five failing large Marks unable to attain the goals of Toc H's residential experience. No-one will be able to object if Toc H then chooses to close and sell these Marks. From the proceeds the original deposit could be restored and the balance used to set up the specially earmarked fund.

However, if as I suspect, the CEC's premise is wrong, then, in five years, say, Toc H will have five successful large Marks and one failing mini-Mark. This smaller unit could then be sold to restore the bank deposit. I dare say that this will increase the value of the deposit rather than deplete it as has been happening in the last few years. By this

alternative method Toc H will not have risked losing its most valuable assets on the untested idea of 12 of its members. It will also have given a fair chance to all those who oppose the present intention of selling the Marks.

My appeal is that we don't jump into the deep end only to find we can't swim, but rather test the waters at the shallow end first.

S J Griffiths

Treasurer, Mark 20 Management Committee

I joined Tubby and about five or six others in Toc H Mark 1, Queen's Gate Gardens in 1920. I served for many years on the Central Houses Committee, and was known to be the champion of the Marks — the one who would not admit that there was such a thing as a bad Mark. I claim, therefore, that I have the right to be as saddened and upset as anyone over the sudden closure of most of the Marks, especially Prideaux House.

However, I must accept that times and circumstances change; our houses were not young when Toc H took them over, and, in some cases, are not now in the right location. The demand now is for single rooms and better facilities than we can offer.

I accept the decision of the CEC but I venture to suggest that the decision might have been handled a little more tactfully. As regards the right of the CEC to take such an important decision, I would say this. Our members appoint their Central Councillors; the Central Council appoint the CEC; we accept that the CEC is the governing body of Toc H, so we must surely let them govern. To throw such an important decision open to the membership would have led to endless talk and correspondence, and taken up a lot of time, which could be ill spared. The net result of all this would have been unanimous disagreement.

Lance Prideaux-Brune
Lingfield

RSP or RIP?

I was interested to read in the January issue Tom Gulliver's words about the effect that the microchip and computers had had on employment over the last four decades and his forecast that in future fewer men and women would be needed in industry. Some years ago I remember reading an article in a paper about a microchip factory which claimed that this constituted a threat to secretaries and audio-typists throughout the world. I have just read that Japan

introduced robots two years ago with the approval of the Trade Unions to perform dirty and dangerous jobs formerly done by humans: now these robots have developed so alarmingly that the Government has inaugurated an intensive study of the problems they have created. At a Branch Jumble Sale in 1971 we displayed a leaflet stating 'The world is in a mess'. Eleven years later, the problems have swollen to such an extent that we have over three million unemployed. What are we doing about it? Last January frozen snow on the sidewalks and in the gutters was left for weeks to the peril of life and limb: the unemployed could have removed it but they wanted 'the rate for the job' and we couldn't afford it. Likewise every year extensive flooding occurs but nothing is done about it, because it costs money.

I think the most hopeful sign is the projected visit of His Holiness the Pope to this country: One Church, One Faith, One People — I never thought to see it in my lifetime. The Cardinal at the Royal Wedding last July: was Viscount Stansgate there? I believe we should link up with scientists, humanists and all others who have the welfare of the human race at heart, to wrestle with the problems that have been plaguing us since the start of the Industrial Revolution when the acquisitive capitalist society really got into its stride.

We are now beset by revolutionaries on the left, and the National Front on the right. Something needs to be done *now*: it's later than we think. The USA and USSR need to be coerced into meeting and planning the immediate reduction of all nuclear arms — the money thus saved to be utilised for the benefit of mankind, not its destruction. Fine! but how is it to be done? Man rules the world, but it's the women's influence that counts. How often does a woman succeed where a man fails? We earnestly hope that our woman Prime Minister will succeed where her predecessors failed. At present, though, our Government seems determined to accustom the general public to the inevitability of a third world war: this attitude seems perilously close to Hitler's 'final solution' for the Jews. 'If we can't provide gainful employment for the Masses — let's kill 'em off, as we did in the last two world wars'.

Now we have the 'backroom boys' demonstrating 'cloning', boasting that they can create 'life'. Some two years ago I read that 10 highly scientific women were injected with AID so that they would bear babies of high IQ — 'supermen and women' or 'dictators', as geneticists warned. As if we are not suffering enough now from dictators and would be dictators! Scientists seem to live in a fantasy world of their own. Progress must be slow, but sure.

Opinions expressed in these columns (including any editorial comment) are those of the contributor and not necessarily those of the Toc H Movement. We reserve the right to edit letters. Only letters carrying the correspondent's full name and address will be considered for publication.

as shown in the Chancellor's recent Budget – the utmost help given to so many young folk who can't find jobs. Some months ago I saw a picture in a daily paper showing six or seven bright young girls whose one ambition is to drive the big high powered 125 mph trains. Would flexible rostering deter them? Just give them a chance to try it! On the TV we have seen a fair haired young guardswoman blowing a whistle setting in motion a Swiss train conveying children into the mountains. At Crich tram museum I saw young girls working alongside men in the workshops.

'A Dream Come True' is the title of a Toc H booklet. If only it was one showing Ronald Reagan and Leonid Brezhnev hugging and kissing each other, having agreed on the immediate withdrawal of all Soviet troops from Afghanistan, and the commencement of a well planned huge reduction of armaments, nuclear and non-nuclear on a world wide scale!

We need RSP (Religion, Science, Politics working in unison). The alternative is RIP for all humanity.

Len Prentis
Ruislip, Middlesex

Early Blood Donors

In the March *Point Three* there is a report of the Stockport District and their 'diamond' jubilee of 50 years hospital library service. Should this not be 'golden' jubilee?

I was initiated in Stockport Branch in 1934, to be one of the early members of Reddish Group (later a Branch). It was in those early 30s that Manchester Area Toc H were the founders of Voluntary Blood Transfusion and I was enrolled as a donor. In those days one was put in a bed alongside the patient's bed and the blood was pumped directly from the donor to the patient. This was discontinued in 1935 or 1936, so that the blood could be administered with more gradual care.

Finding it awkward to have to dash urgently at a summons from Stockport to a Manchester Hospital, probably the Infirmary or Ancoats, I approached the Superintendent of Stockport Infirmary to ask if voluntary donors were wanted. My offer was enthusiastically accepted, as I was the first voluntary donor there; but I canvassed the Stockport District Branches for other donors and we established a panel by the time I left Stockport near the end of 1936.

In those days I used to consider

that the method of direct transfusion from the donor to the patient symbolised the purpose of Toc H. When one received the urgent summons to a hospital, one never knew whether it was to be for an old man or a young girl, a black or a white, a Protestant or Roman Catholic: it was just one's 'neighbour' in the widest sense of the word, I was reminded of the poem by Faber:

*'O God, that I could waste my life for
others with no ends of my own.
That I could pour my life into my
brothers
And live for them alone'*

This article about Stockport District reminded me of all this and I wondered if some time about now would be the golden jubilee of Toc H's initiation of Voluntary Blood Transfusion in England. It would be interesting to hear from one of the very first donors, explaining how they started it. We might even have a reunion of the old direct donor to patient volunteers. . .

Charles Potts
Lymington, Hants.

The Resources Debate

With regard to the recent letter from the Llanarmon Branch (February issue, p14) we all in Mold Ladies Branch heartily agree with the idea of going commercial.

What about starting with cards, notelets and other exciting gifts, at reasonable prices? Perhaps a catalogue of goods?

If this helps to spread the name of Toc H, then let's get going and make our organisation what it used to be or even greater.

L Nock
Mold, Clwyd

Toc H in Southern Africa

I have just finished reading Alan Paton's newly released book '*Ah, but your land is beautiful*'. This is the first of a trilogy and doesn't go beyond the 1950s. I am left wondering whether the past 20 or 30 years have made much difference to the social and political climate of South Africa. Alan tells us in a stronger and more forthright way what he was telling us so gently in '*Cry, the Beloved Country*' and perhaps, more explicitly in '*Too late the Phalarope*'. We must remember Alan Paton's connection with Toc H, and the personal victimisation which followed his previous books. We can see that even in the bitterest passages of this present

book he is trying desperately to '*Think Fairly*'. . .

We have recently seen the paragraph concerning South Africa in the leaflet of prayers for The World Chain of Light, and wonder again what exactly those words meant, in their distinction between Black and White. I am sure that I am not alone in wanting to see an accurate picture of what Toc H means to the members in South Africa, be they white or black, and how far it is possible to carry out Toc H work and principles in the atmosphere there. As far as I can recall, all accounts I have seen have been very superficial. Is it possible to give us in *Point Three* something of the nature indicated, or would it be meat too strong for our members' stomachs? . . .

Percy T Bays
Exmouth

Note: We print what we can get from or about Southern Africa and we have one or two features in mind. *Point Three* circulates fairly widely in that country and we don't wish simply to air personal views that may make the excellent work of Toc H there more difficult than it is.

– Editor

War and Peace!

I have an admiration in general for Toc H playschemes and for those volunteers who organise and interest the young folk in them. However, I was much dismayed to read in the December 1981 *Point Three* of the particular playscheme which met at Catterick Garrison last August.

I am greatly opposed to 'war games', however disguised, for our youth and am sad that such an exercise should have been carried out at an army garrison under the auspices of Toc H. Contrary to the last sentence in the article concerned I hope it was for the last time. I feel that such exercises are likely to undermine the efforts being made to counter violence in society and between nations.

And now on a happier note my thanks go to the Director particularly for the second paragraph of his report to Council on '*The Way Forward*' in the January 1982 *Point Three*. I joined Toc H in 1926 and at no time since have I seen a better expression of what Toc H is and should be than in the paragraph referred to.

Max Wootton
Ipswich

Note: Lack of space has compelled us to hold over some letters to the next issue.

– Editor

A VOLUNTEER IN RURAL INDIA-5

by Derek Williams

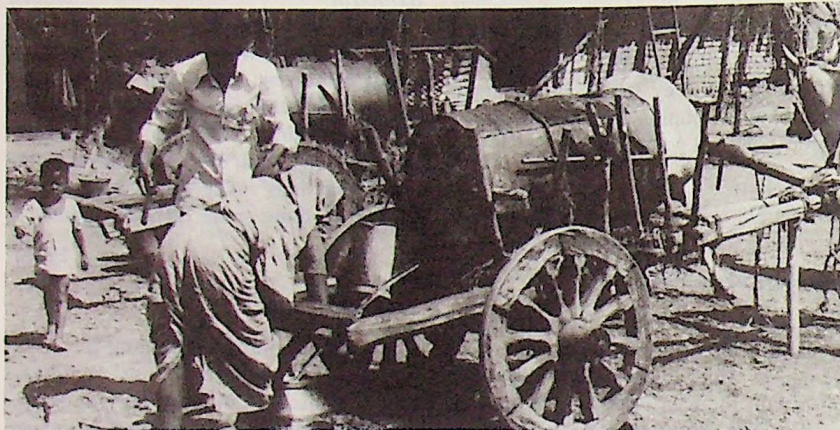
It can be very tempting to view development in terms of compartments — agriculture, health, education, industry, etc. Yet an integrated approach is the only one likely to succeed in a rural project. In Kanhan Kshetra, the poor health of the people is a result of far more than a lack of doctors or nurses. The prevalent diseases (cholera, gastro-enteritis, worm infections, rheumatic disorders) arise primarily from a dirty water supply and damp, ill ventilated, overcrowded living conditions. In several Tribal villages there is no well and the people have to fetch water from polluted streams several kilometres in distance. Skin infections such as scabies are common, but poverty as a root cause of distress becomes clear when one

realises that soap is at least 2 rupees a bar, which is the equivalent of a morning's wages. Would we in Britain wash as often if soap cost £8 a bar?

Protein malnutrition is widespread and AAVS gives a midday meal to the children attending nursery schools. However, there is no short cut to the longer term objectives of growing more food and increasing the earnings of the Tribals so that they can buy food. Local food habits can also be a hindrance. Despite the growing numbers of goats, the villagers do not drink their milk and the Mowasi Tribes people do not drink milk at all.

The people basically believe in spirits as agents of disease and many will still perform their rituals when a person

falls sick. Only when this fails, do they bring him to the AAVS Health centre. The nurses in residence treat minor complaints, vaccinate children and deliver babies. Simple treatment for diarrhoea and hygienic methods of childbirth will be a major step in the reduction of the high mortality rate in the area. The need is for basic health education, which can be adequately done by village primary health workers, rather than highly paid doctors who are notoriously unwilling to work in remote rural areas anyway. This is not to say that health professionals are not needed, but an over emphasis on curative medicine can lead to dependence and a new kind of faith in the treatment on offer. AAVS was finding that some villagers were



We could all try this!

by Frances Beeton

Reading a newsletter about the South African Toc H Gift Shops has spurred me to write about the effort of a few friends which has become a popular and profitable annual event in our village suburb.

Our Community Hall is often used for fund raising and one day we asked the organiser of a charity sale there if he would like to take part in a Christmas Market if we found others interested to join in. His reply was so enthusiastic that we asked one or two other Charities to join us. As soon as six had agreed, we invited a representative of each local Committee to discuss organisation etc over coffee one morning.

First we needed a name for the sale, then a date well in advance of the main overseas Christmas mail dates, and we would have to book the hall without delay. Then how were we to meet

expenses? (We agreed that local firms should be asked to contribute or to donate a prize for a raffle). Who would ask the Youth Club for the loan of extra tables? Who could transport them? Then publicity would be required. Who could design a poster which would be easy to photostat and to colour afterwards? (The first poster was simple and effective and is now used annually with only the date changed and a few volunteers enjoy colouring them. We keep to the same day in October each year).

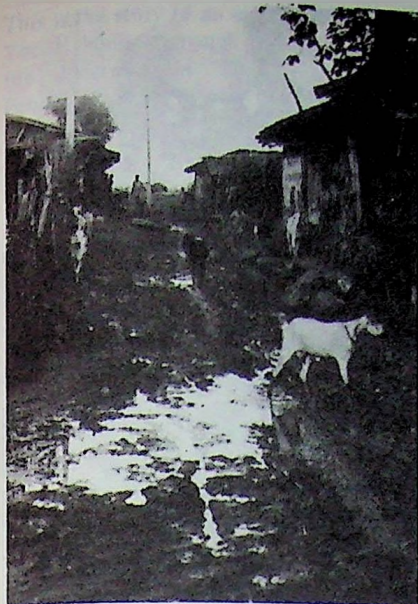
We decided that the Market would be a whole day affair in three sessions like others in the city, from 10 am to noon, from 2 pm to 4 pm, and from 7 pm to 9 pm. The hall was open from 8.30 am for stall holders to prepare their tables.

At this stage of the planning, other Charities were invited to take part. The Hall had room for 17 tables plus tea

tables, so we tried to make the group representative of all Charities meeting local, national and international needs. The Parish Church women's organisations agreed to serve tea and coffee and manned a baking stall to help fund their annual Project.

About a month before the Market date, we few locals met again to allocate detailed jobs, eg who was to warn the police about extra traffic, and to direct cars to agreed parking places; who would run the raffle; where we should put posters and who would take them to different areas and see that each travelling shop had one. Each Church within easy bus access was asked to notify their congregation about the Market, and paragraphs were put in the Parish magazine the previous month and in the community local paper. (We followed up this note the following month with a short report and our thanks to all concerned.)

One of the happiest things about this annual event is the interest and involve-



demanding an injection as treatment every time they visited the Health Centre. Western medicine can easily become a replacement for folk beliefs in the absence of an education programme on the causes of ill health.

Yet preventive medicine has to tackle the tangled mass of behavioural and economic factors that contribute to the filthy conditions in village streets, for example. I tried to instigate a building programme for simple sanitary latrines using local material and labour. Their cost was cheap but still too high for the vast majority of people, who had more immediate needs for their earnings. Once the income level has been raised, then the villagers will be able to afford to build better houses and install the sanitary facilities that we take for granted.

(to be concluded)

ment of all the community. If anyone has a good idea they suggest it and go ahead with it — it may be a large floral decoration for the vestibule, a display rack for the raffle table, duplicated slips to pop into houses; it may be the idea of serving refreshment to stall holders just before opening time and making soup and sandwiches for them at lunch and tea time, since some of them come as far as 20 miles to participate. The first year £1,800 was drawn, and the second (last year) year over £2,000.

Where this kind of event does not already take place, I would heartily recommend it to a Toc H Branch to organise. Not only do the Charities benefit by the money raised but it gives them all an opportunity to publicise their work. For instance, a Huntingdon's Chorea Support Group has lately been formed in the city and this was their first opportunity to make themselves known outside their own circle. Working to fill their stall has strengthened and encouraged them and many questions were asked by purchasers.



Photo: Derek P Richardson

Guisborough and Great Ayton Rotary Club presented Guisborough (Cleveland) Joint Branch with a hotplate on the occasion of the dedication of the Branch's new HQ. At the ceremony were all the local church leaders and the Chairman of the Town Council.



Photo: Bridlington Free Press

This model railway exhibition was mounted by Bridlington's Toc H Action Group. Part of the proceeds are to be used in providing a Colsterdale holiday for underprivileged children.



Photo: Weston Mercury

This coffee morning held in a member's house by Nailsea (Avon) Ladies Group raised £60 for distribution among local charities.

BRIGHT LIGHTS!

by Cyndy Hoogervorst

This project was held last summer in a flat above K G Lawrence of Wellingborough — we had 11 rooms would you believe? Luxury is not the word!

It is extremely tempting, as I write to include 'in jokes' and such. I will honestly make an attempt to hold the temptation at bay, since no-one but 'our lot' would understand these obscure sayings. (Prod a cushion today!)

The point of this project was to install a flashing light unit in place of a door-bell for the hard of hearing. This is operated by an ordinary bell-push which when pressed makes the hoojemecallit electronic whatsibobs do things making a red (best visual colour — honest!) light flash for approximately 30 seconds.

I know nothing of electronics myself but I think Peter Sheppard and Chris Tennant have done a really good job of the design of the unit.

Now, myself, being an ordinary off-the-street type (not that type!) do not have much contact with the hard of hearing, and it was quite a shock to find out that



Photo: John Cherry

there are so many people who have this difficulty. Mr Parrot of the Social Services gave us some information about this particular handicap including some statistics and all nine volunteers were stunned into silence. As a result of this particular project, plans are being made for weekend projects, quite simply, to cope with the demand.

As far as volunteers were concerned, we were a little disappointed at the response from the project booklet. This was probably due to the wording sounding frighteningly technical. This was a pity

because the installation was very easy: we had a briefing and had anyone expressed doubts we would have placed them with a more experienced person to start with. As it turned out we had a wonderful time, enough volunteers and certainly enough fun!

I've dried up (must be 20 past the hour!). Look up your psychology for that one!

Approximately four units were installed per day, give or take a few due to a few minor hitches (eg no-one in!). (What's a project without hitches?)

Education - a personal view

by B D Brown

The idea in education is one pupil one teacher, when the pupil absorbs knowledge and mores from the teacher, as the disciple from his mentor. Because the disciple wishes to learn: one cannot teach anything to anyone unless he/she wishes to learn.

The aim of education is not purely the acquisition of knowledge but the inculcation of the essentials for living according to the prevailing conditions of the community and the nurture of a desire to learn and continue to learn. These fundamentals stand basic whatever the advances of science present in the future. The further education departs from these ideals, the further it departs from efficiency.

Now where does education start? With the mother of course. The child is as a disciple to the mentor (mother) even before birth — in the womb if you believe in Extra-Sensory Perception as I do; after birth the child is in rapport with the

mother. The ideal disciple/mentor condition. We must understand that, although many mothers will not like to agree, the child is born animal with only animal instincts and aptitudes. Its first instinct is self preservation, as is evidenced by its very voluble protestations if not fed regularly and in sufficient quality, and given sufficient cossetting. The mother can be substituted by a nurse, amah, or another animal, as was the gazelle boy of Jean Claude Armen or other authenticated cases of animal adoption, where the substitute mother provides the essentials.

The child adapts to the environment into which it grows, and models itself on the mother or substitute. This is the beginning of education; the child is at its most formative age and in full rapport with its mentor.

Isn't it astonishing that in the first two years the child can learn from following the example of the mother, so

much: a language to communicate with, habits of cleanliness and all those things, unnatural things which made it an individual, a potential member of the community? Further, it can think and feel along the lines of the mother's thoughts and feeling by ESP.

How awesome is the responsibility of the mother and what a privilege! It is a full time occupation in which it behoves the mother to be a model in both word and thought and behaviour for she is continually providing willy-nilly the basic education of one of the future citizens.

Then comes the eternal questioning time, when the child wants to know the why and wherefore of everything. The eternal 'why Mummy?' must be satisfactorily answered. The brain grows as the body grows. I have come across 'backward' children of 14 plus who obviously had careless and ignorant parents who had killed the natural inquisitiveness of the child by ignoring its questioning, consequently drying up any growth of the child's brain at this critical stage, leading to stagnation. The male parent's influence is greatly increasing at this stage. How many girl children idolise the male parent and how many boys idealise the mother? No wonder Baden Powell's advice to Scouts was 'Don't do anything you

This is the story of an ongoing 'project' – Toc H Wellingborough's contribution to the International Year of Disabled People. Cyndy – sister of Arend whom many will remember for his fine work on our staff in Southern Africa – was co-project leader. – Editor

Our evening activities were many and varied ranging from bowls to frantic battles with the green meanies of the space invader salon to maniacally climbing trees! Can you imagine seven loonies all up the same tree? The mind boggles – I know, I was there!

I think I'm waffling.

What I should like to do is to thank everyone who has been involved in the Wellingborough Flashers project from preparation to installation to conclusion. (Just made that one up!)

We've all had a marvellous time and have done a good job into the bargain. (Should that be the other way round?)

By the way, if you hadn't noticed, I'm recruiting too! Come to Wellingborough, see the lights (flashing!) meet people with funny accents! This is what Toc H is all about, making contact.

Before I fade into the sunset I must say that eating blue custard is an experience that defies explanation! Hoping your curiosity will be aroused to the point of coming to our next project. I should again like to thank everyone involved with this project, and say 'see you soon!'

couldn't tell your mother'. This may have the ghost of a sex element, a dim awareness of choosing a mate. This is all a part of education, a sort of hero worship which is part of discipleship and therefore very important.

This is the origin of discipline. It is not punishment to fit the crime. It is a grooming of oneself primarily to fit just the ideal of the mentor and later one's own ideals which one has imbibed from the mentor. It is the factor that is missing in so many youths of today. This form of discipline should lead to strong family units which is of the essence of community living. Again I make no apology for repeating myself – 'How important is parenthood!' and how much more time should be given to it and its study.

Then comes school. It is not much good having received a good basis of education from first class parents unless the teacher is also first class, for she is *'in loco parentis'*.

It is impossible to run an education system ideally because of the numbers involved but one should aim at the nearest possible. First of all a teacher should have a personality that commands the respect of the child. The pupil/teacher relationship demands love – infinite love, love even for the delinquent.

Love is reciprocal. With love comes understanding. Given these conditions, education becomes an easy process of absorption by the pupil – absorption of knowledge and morals if the relationship is correct. This correct relationship should be available at all levels. But how many teachers have these qualities today? School films on TV show a complete lack of understanding of the requirements of education and demonstrate a complete lack of good teacher/pupil relationship.

My mind goes back with nostalgia to 1920 when I started teaching in a downtown school. And it was a 'downtown' that does not exist today! Classes of 60 for each teacher. But at least one had the same boys continually for 12 months, teaching all subjects. In a couple of weeks there was a rapport between teachers and pupils which grew rapidly. Teachers were dedicated men not working primarily for the meagre pittance or salary that then existed. Of course one could not possibly hold the necessary qualifications to teach all subjects sufficiently but the rapport and the love and the leadership could compensate. It was a great loss to education when the village schoolmaster disappeared.

I retired early at 60 because of a

Please Note Toc H Stamp Appeal

1. Our grateful thanks to Denis Walker of Wakefield who has been collecting for us for some time and now has to give up this service.

2. Thanks, too, to George Dixon and the Westwood Men's Branch who are taking over. George's address is: 8 Priory Road, Peterborough PE3 6EB.

3. Rather than burden George with frequent small quantities, we suggest that Branches organise collections and send them to us at Wendover. We will undertake to pass them on in manageable quantities at regular intervals.

4. Please save and send as many stamps as you can. Stamps of all nationalities are required;

Point Three

I know that some of you like to keep your *Point Threes* and that some of you bind together each year's issues. We can now supply you with an index for last year's (1981) issues which covers all the contents listed by type and subject in alphabetical order. If you want one, please write to the Editor enclosing 25p to cover costs.

Talbot House Poperinge

Charles and Ivy Swan are eager to welcome you to the Old House. Why not book for a late autumn or winter break? Ferry fares are low then and Talbot House not so busy. The house is centrally heated. There are facilities for self catering and Poperinge restaurants offer very good value.

Accommodation charges:

300 Belgian francs per night, up to two nights

250 Belgian francs per night for stays of three nights and over. The exchange rate in Poperinge is 800 BF to the £.

Bookings direct to Talbot House, Gasthuistraat 43, 8970 Poperinge, Belgium. Tel: STD 010 32 57 333228.

Alison House and Cuddesdon House

A programme of weekend conferences and workshops to be held at these two centres from October 1982 to May 1983 is now available.

If you want a copy, please apply, enclosing a stamped address envelope, to: Communications Secretary, Toc H, 1 Forest Close, Wendover, Aylesbury, Bucks HP22 6BT.

hearing deficiency but went back on supply work for a little as required, which meant working in a cross section of schools. I was appalled and shocked to discover that some schools were run more as a convenience for earning salaries than the needs of the children.

Modern aids to education – television, radio, computers etc – may bring knowledge and ways of acquiring knowledge right into the classroom but some way must be found for love, hero worship, idealism and all those invisible essentials which are the other and no less important side of education, to be included. Otherwise education will be lop-sided and a threat to the stability of the world community, for what is a community without self discipline?

Anyone having the academic qualifications may become a teacher after a period of training. One cannot train people to love, or in idealism or in any of the invisibles. It requires inherent qualities as in nursing. Applicants for the teaching profession should be strictly vetted if you want really efficient education.

Note: Why not let us know what you think?
– Editor

We will Remember...

Lack of space has compelled us to hold over some obituary notices received. We hope to include these in future issues.
— Editor

We regret to announce the death of the following members:

In October

Kathleen Reid (Paddock)

In December

Katie Barron (Nairn)

Donald Macintosh (Stirling)

Mabel Pope (Chepstow)

Ethel Willis (West Central)

In January

Emily Garbutt (Darlington)

Dennis Hooper (Hednesford)

Joan Peters (Southport)

William A Routledge (Bedlington)

In February

Audrey Dunmore (Sheffield)

Gilbert H J Fogden (Eastbourne)

Jenny Hughes (Bargoed)

Reginald J Iliffe (Market Harborough)

Leslie Kaye (Holme Valley)

Revd Canon H J 'Ossie' Osgathorp (Bedlington)

Joyce M Robinson (Paddock)

In March

Arthur Checksfield (Green Street Green)

Leslie Clifford (South East Essex District)

Frank Maultby (North East Lincolnshire District)

Horace A G Smith (Edmonton)

E A 'Phyl' Taylor (Margate)

Leila Altschwager writes from Australia: 'Sir Edmund Herring died on 5 January and was given a State Funeral on 11 January, the service being held in St Paul's Cathedral, Melbourne. Following the service, there was a short ceremony at the Shrine of Remembrance. He was in his 90th year, and had been in a nursing home for a considerable time. He died only 10 weeks after his wife of 59 years, Dame Mary Herring.

Sir Edmund attended Melbourne Grammar School and was regarded as a fine cricketer and tennis player. He was dux of the school and went on to Melbourne University on a scholarship. A Rhodes scholar, he was at Oxford when World War I broke out. He served in the Royal Horse Artillery in the Balkans and was awarded the DSO and MC. On returning to Melbourne he married and practised as a barrister, taking silk in 1936. Sir Edmund returned to military service in 1939 as commander of the 6th Division Artillery and saw action at Bardia and Tobruk, and later in Greece. In 1943 he was created KBE when commander of the 1st Australian Corps and New Guinea Force. He was awarded the Distinguished Service Cross by the United States and in 1949 was elevated to KCMG.

Sir Edmund was appointed Chief Justice of the Supreme Court of Victoria 1944, a position he held until 1964. He was also Lieutenant-Governor of Victoria from 1945-1972. In addition, he was Chancellor of the Diocese of Melbourne from 1941 to 1980 — the highest office that can be held by a layman.

I doubt whether Sir Edmund, affectionately known as 'Ned', would have visited the Old House during WWI, but I am sure that his association with Toc H would have started in the '20s — strangely enough neither Tresham Lever nor Neville Harcourt mention Tubby visiting Melbourne on his 1925 trip with Pat Leonard, but I would be very surprised if it had been omitted from their itinerary. Sir Edmund became President of Toc H Victoria in 1941 and later Patron. He had been President of Toc H Australia for a long period.

There were many fine tributes to Sir Edmund in the newspapers. He was a quiet, unassuming, dignified person who avoided the limelight as much as possible. He was associated with many community organisations such as Scouts, Returned Services League, Lawn Tennis Association, the Spastic Society and many more.

Sir Edmund always spent some time with Councillors if their annual meeting was held in Melbourne. He was a quietly spoken man, but one always listened intently for they were always words of wisdom and experience. . . He was a true gentleman who inspired confidence and respect.'

'Harold Burgess of Clacton died on 5 February after a painful illness so bravely borne. I am moved to write this short tribute because Harold was one of the first people I met when I joined the staff of Toc H. He was Chairman of Colchester Branch and he bought me a beer! Thus began a friendship from which I gained much more than can be written down. His beaming smile and sometimes side clutching laughter accompanied a gentle, humble, strong man whose thoughts were always for others — not himself. Compassion for others welled up in him, so that you could see and feel it. He was devoted to people of all sorts but especially those with handicaps. He loved the Old House and the Upper Room and would relate tale after tale about Warden Manor. People like Harold have been — and thank God still are — the life blood of this Movement, who give and give without counting the cost.

I was unable to be physically present at Harold's Funeral but crowds attended to pay their tribute to the

quality of his friendship. He shone wherever he was — among his workmates, and in and out of Toc H. A gentle glow which warms the heart of man leading him on to a real meaning for life. Our Lord has called to himself a good and faithful servant. We pray in our hearts for Harold's wife and constant support, Margaret, and for John and Marolyn in their loss.'

JHH

Fred Tarpey died on 15 December 1981, aged 83. He had been a member of Huddersfield District and made a most valuable contribution to the Movement through his work with the Colsterdale Management Committee. He had not been actively involved during the past ten years but in the early days of the Colsterdale Venture, Fred was the 'works and bricks' man who engineered the internal re-structuring of the almost derelict house and was a great source of strength when it came to man handling RSJs. He had a good life and Colsterdale is thriving today with a full time warden due in no small way to Fred's involvement.

DH

Revd Bernard Sewell died on 28 October 1981 after a long illness. He was Branch Padre of Deal and Walmer Joint Branch, and had been a member of Toc H since 1923. He was originally a member of Felixstowe Branch, and on joining Deal, he became in turn Chairman, and also Treasurer of SE Kent District, having to resign due to ill health. Besides being a very able member of the local Handelian's Choir and a preacher for the local Methodist Circuit, he was also a reader for the talking newspaper for the local Friends of the Blind Tapes. He was loved by all.

Dorothy (Dorrie) Nuttall (Worksop Joint Branch) died suddenly last November. A member for more than 30 years, Dorrie served the Movement in Branch, District and Area and as Central Councillor. Though quiet and unassuming and a patient listener, she had great strength of character. Besides her Toc H work, Dorrie showed a practical interest in her Church affairs, in LEPRA and with the National Children's Home and her local Cheshire Home. Her funeral service — in a packed church — was, appropriately, a Service of Thanksgiving.

EC

We give thanks for their lives

Please Help!

Many of you will know Charles Potts of Lymington, Hants. In August 1977 he wrote in Point Three about his experiences in setting up a multi-racial Toc H Group in Uganda. One of the members was a very distinguished political leader. He gave up politics for business 25 years ago and is now a very old man living with his wife in retirement. Charles has just heard that armed men broke into his house, threatened to kill them and finally beat up and robbed them. They and their neighbours continue to live in terror. Charles wants to ask us all to remember this good old Toc H member and his wife in our prayers.

— Editor

Ken Daniels (Chairman of Biggleswade Branch) presents a cheque for £175 to the Treasurer of the town's talking newspaper. The Branch is now busy raising funds to support a local Toc H summer playscheme.



Photo: Bedford County Press

50 YEARS AGO!

'Friendship'



Note: This article by Coleman Jennings appeared originally in 'The Sign' (then the news sheet of American Toc H) and was reprinted in 'The Lamp' (India) before appearing in the Toc H Journal in May 1932.

— Editor

When asked by the editors of 'The Sign' to write briefly on the subject of Friendship, I understood with new insight the predicament of the boy who, at the meeting of his public speaking club, had to respond to the request to give 'a four minute extemporaneous talk on the universe, its origin, present condition and probable future'. Friendship, like a jewel, derives its lustre from so many facets that it defies description. All that will be attempted here is to try to catch the light cast by one of them — a light which would seem to be especially applicable to Toc H.

It was Emerson who said 'The only way to have a friend is to be one'. In that small word 'be' we find the dynamite, capable of exploding into action. Such words as 'Friendship' and 'Love' have been exalted and ennobled by courageous and adventurous souls. They have also been debased by nauseating sentimental twaddle which has relegated them to a vague kind of pink smell. Whether they fall into one category or the other depends entirely on whether or not they are charged with the dynamite to which reference has just been made. There is much talking, preaching and discussion on this theme; but to talk beautifully

about a subject does not solve it. Half the futility of what goes on in the name of religion today is that this further step is not taken.

Isn't it in the field of this further step that the whole emphasis of Toc H lies? In its constant emphasis upon service, can't we hear the call to put love into action? Isn't our fourth Point of the Compass, 'To spread the gospel without preaching it,' another way of telling us that the good news can only become widely known by our being the kind of friend — the brother, if you like — that the best of all Friends, the Elder Brother was? Only as we give ourselves completely, only as we lose ourselves in someone else, will we merit real friendship in return.

If this seems a strange statement, you probably are confusing friendship with friendliness. Friendliness undoubtedly has its merits; but being a less costly gift, it is a far less precious one.

In this day of gregarious combining for altruistic purposes, we have many evidences of friendliness at work. The Rotarians, Kiwanians, Shriners, Boosters, Lions, Elks, Buffaloes, Moose and many other orders of the human menagerie

combine in millions for friendly motives. While I do not want in any way to disparage the highly commendable efforts of these gregarious (to coin a word), it must be pointed out that there is a gulf of difference between their activities and the lavish expenditure of self made by 'those self spending children of the dawn', to use Von Hugel's beautiful phrase, such as St Francis of Assisi and our own Tubby Clayton. A gathering of benign gregarious, warming the atmosphere with kindly words, and benevolently casting expansive smiles on their brothers (whose first names they are having a very hard time to remember), is a slightly different thing than what the Man, whom we have chosen for our Leader, had in mind when He said 'Ye are My friends,' and then guaranteed the sincerity of what He said by hanging on a cross for them.

To be concrete, how can we in Toc H discover this? To achieve this high ideal, the centre of gravity of our lives must be changed. Left to itself there will be a steady slump into stagnation. Only by leaning with our whole weight against the law of gravity which carries us selfward, will we find how profound a truth lies in those words of Emerson, 'The only way to have a friend is to be one.'

'I Remember...'

by Lawrence Linton

Some time ago, I shared in a little reunion held here in Brighton. We were all ex-soldiers — one time members of the Methodist Garrison Church in Meerut, India and of Meerut Toc H Group. There were only seven of us at the reunion and we had not been together since the early days of the war when mobilisation scattered us to the Middle East, Malaya, Burma and other places. We discovered as we talked, that one tiny piece of work being done by the Church had impressed us all — the work of the Grace Mayne Leper Colony. This colony is 40 miles North of Delhi and five miles south of Meerut: it is set back a quarter of a mile from the Delhi Road.

The colony is a sprawling place of low buildings and mud walls and here live some 50 or 60 leper patients and an Indian Christian Evangelist-cum-Doctor. Leprosy is still a loathsome disease. Have you ever seen a leper? Some of these men and woman are fairly fortunate: they have got some nasty sores and have perhaps lost a couple of fingers or toes but they are living in the colony with medicine, skill and love all round about them. In them the disease will be arrested and they will be made clean (blessed state).

But look at that man as he stumbles around on what is left of his feet — there's not much, just the heels. His legs are sore and bandaged for the disease is yet green and quick. There is another man. He has no hands. The flesh has gone and the bones have disintegrated leaving only stumps — ugly stumps. There is a woman whose face has

been attacked. She has no nose, just a hole where the nose was. She has been crippled for years, and she's blind. Poor grannie — when did you last know joy and peace, health, beauty and love?

There are children, boys and girls, young men and maidens, and older men and women hoping for freedom from living death. They look to the evangelist-cum-doctor, their hope is in him; he looks to God. A man cannot live in such an environment for 20 years and more exposing himself and his loved ones to the risk and the loneliness and tragedy without looking to God. Nor can a woman share such a life with her man without sharing equally with him the resources known only to those who are sure of the love of God.

Standing a little apart is a building rather bigger than the rest; it is the Chapel. Let us go inside. There are no pews, nor seats of any kind. The floor is tiled and the Indian prefers to sit on the tiled floor. It is more suited to his country. There is a communion rail, a lectern and a pulpit but today we celebrate Harvest Festival and in addition to these simple furnishings there are several large earthenware pots standing along the rail.

We watch the congregation enter from the far end of the church. Advancing in single file, each empties into one or other of the earthenware vessels rice, wheat, sugar or other harvest gifts, brought as an offering of a thankful heart. Prayers are offered and hymns are sung, the latter accompanied on an Indian organ played by a leper. He has no left

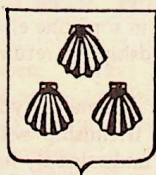
hand and wedges a corner of the bellows in a crease in the stump of his wrist, so managing to provide enough wind to sound the simple tune he is able to extract from the instrument by striking the notes with the edge of a fingerless right hand. Later the lepers bought back for cash the food they had given. Who other than they could eat food which they, the unclean, had touched?

Coming away from this place on one occasion Basil Holgate, a bombardier in the Royal Artillery, said to me: 'Padre, I once read somewhere, something like this: "I used to crib (complain) because I had no boots until I saw a man who had no feet" and what I have seen here today has made me ashamed of many things and God helping me I'll not grumble again as long as I live.' Basil survived the war and is one of many now back in the homeland who at one time or another have seen the lepers and are glad for them that this work is one of the works that the Church is doing.

I am proud, humbly proud of what the Church is doing, for let there be no doubt about it, this and such works are the work of the Church. This work and its kind are characteristic of the Church. I don't ever remember hearing of an atheist or humanist leper home or orphanage or of an Agnostics Nursing Association or Benevolent Society; there may be such but I've never heard of them. Anyhow, my concern just now is only to speak of things I have seen and to testify to the things I know.

Small Ads

Small advertisements must be received (with remittance) five weeks before publication day, which is the 23rd of the preceding month. The charge is 5p a word (minimum 50p) to Point Three Magazine. Rates of display advertisements can be obtained from the Editorial Office, Toc H, 1 Forest Close, Wendover. Telephone: 0296 623911.



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